Lutheran Herald

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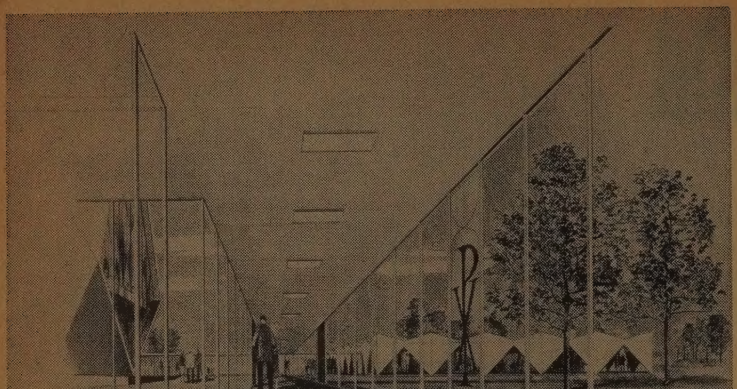
Do you know what this is?

(See inside cover)

is Issue: **Migrant Missions** • **Congregations don't have to be fragmented!**



A covered, glass-enclosed walkway connects the four classroom buildings of the new LBI.

What Is It?

. . . This is the question that many people will ask in 1960 when they drive down Golden Valley Road in west Minneapolis and see the very modern group of buildings being erected there by the Lutheran Bible Institute.

The hope that curiosity in the institution will be aroused is one of the reasons that the LBI board last month approved the rather extreme architectural design for their new 30-acre campus.

Our front cover picture is a photograph of the table model of the LBI campus as it will appear when the three phases of its building program are completed. The first phase, to be completed in 1960, will include three of the buildings in the quadrangle in the foreground and two of the dormitories in the background. The cost of this phase will be $1,750,000.

The chapel building in the center of the quadrangle and other buildings in the model are planned for later phases of the projected covered, glass-enclosed walkway around the chapel, which connects cover, glass-enclosed walkway around the chapel, which connects the four classroom buildings. Hammel and Green, St. Paul, Minn., are the architects.

The Lutheran Bible Institute has been in operation for forty years, training lay people in Bible study and related Christian education subjects. Specialized courses also train workers for full-time service in the Church. Besides the Minneapolis institution, the LBI operates schools in Seattle, Wash.; Los Angeles, Calif.; and Teaneck, N. J. All are inter-Lutheran and are supported by members of all Lutheran synods. The institution itself does not have any synodical affiliation.

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Lutheran Herald

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the Red River Valley . . .

Churches Are Welcoming the Migrants

sojourner shalt thou not wrong, neither shalt thou ess him: for ye were sojourners in the land of t"—thus Moses in the Old Testament interpreted aw of God for the people of Israel.

was a stranger and ye took me in . . ."—thus Jesus ibed the actions of a faithful Christian in the nent scene in Matthew 25.

t these words have not always been easy for Chris- hurches to apply in their own communities.

angers and sojourners, or "migrants" as they are n today, have often been considered second rate ns. In fact in many communities they have been letely ignored by the church.

is was the case in the Red River Valley of Minne- nd North Dakota, too, until just three years ago. where the Lutheran Churches are strong and well ished, more than 12,000 migrant workers and families come every summer to cultivate and ually harvest the sugar beet crop. But it was not recently that the churches of the area began to ese people as a mission opportunity.

ss Thelma Tollefson, a kind of roving parish er for the National Lutheran Council's inter- ral outreach program, described the situation as vs in her report at the close of the last season:

"And I, if I be lifted up from the earth, will draw men unto myself" (John 12:32).

The congregations of the Red River Valley, with eir thousands of members, have for generations ted up" the Lord of the church. However, the imate purpose, "to draw *all men* unto myself," s perhaps never been realized more completely n within the last few years.

Migratory agricultural laborers from Mexico and xas have come and gone summer after summer to ist with potatoes, onions, sugar beets and other

A grandmother proudly shows her Spanish Bible to Miss Connie Nieman of Woodville, Ohio, one of six full-time workers employed in the Valley last summer.

Connie stops to chat with a migrant grandmother and her granddaughter.

crops which God so abundantly supplies from year to year. The contribution of these neighbors from the South to the economy of the Valley would be difficult to estimate.

In return for their faithful services wages have been paid, housing has been provided, and innumerable kindnesses have been shown by employers as well as by others who reside in the Valley. But why the church throughout these many years has not recognized the all-out mission challenge of this mobile labor force remains a mystery.

Assuming that they were all Roman Catholic, that they were all unable to understand our language, that they preferred segregation and would not be interested in attending the local churches, are facts which many of these Christian congregations now regretfully realize have blurred their vision and limited their witness to the total community.

After a study which conclusively revealed that these assumptions were erroneous, many encouraging changes have occurred. Through this changed outlook and outreach, the churches of the Valley have experienced that the drawing power of a "lifted up" Lord has brought untold blessings to themselves as well as to their many friends from the South.

It is logical that the Lutheran congregations should have taken the initiative in launching an inclusive ministry in the Valley. According to the 1950 census 40% of the churched population in these 12 sugar-beet-producing counties is Lutheran. The Lutheran church membership is four and one-half times as large as the non-Lutheran Protestant population and two and one-third times that of the Roman Catholic membership. In one of these counties 80% of the total population is Lutheran.

After three summers of steady progress in this inter-cultural outreach adventure, workable patterns have evolved which, it is hoped, will spur other such communities into action for Christ in behalf of their neighbors of other colors and cultures.

Churches of seven Lutheran synods are included this united evangelism outreach to the migratory a cultural laborers and their families. All the churc in the area are not included, of course, but each y the list grows. The potential is tremendous, since 1950 census lists 376 Lutheran congregations with 1 000 members in the twelve sugar-beat-producing co ties of the Red River valley.

After two years of work in scattered congregatio a central committee was organized to co-ordinate work among migrants. Six full-time workers (th men and three women) were employed last summe carry out the various projects. Three of these work were Spanish-speaking and were especially valuable their task. Spanish services were held in some c munities and a Spanish religious radio program broadcast from Crookston and also from Fa Moorhead. In Halstad a Christian center was establis with the help of several congregations in the area.

Most of the Sunday schools in the valley are no session during the summer months, but each year number of Vacation Church Schools that welcome migrants has grown. In 1956, only 7 churches repo migrant children at Vacation Schools. In 1957, t were 14, and last year there were 28.

Migrants are attending worship services on Sun mornings in Lutheran churches, too. In some c munities only a few come. In other places several f ily groups attend regularly. In the past few years eral have been baptized, some have been instructed, several have been referred to Lutheran churches in t home towns in Texas.

Plans to expand this outreach to migrants in coming season are well under way. An increased bu will make possible the hiring of more parish assist to help promote the program. Three radio sta (Fargo, Crookston, and Grafton) have agreed to c the weekly Spanish devotional hours. Rallies planned early in the summer to welcome the migr to their summer homes.

But perhaps the most gratifying aspect of the v is the enthusiastic response on the part of many o congregations whose missionary sights have been l by opening their doors to these "strangers at their ga

Support for the program comes from individual gregations, the district and conference treasurie

(Continued on page

story for children by Hilda V. Richardson . . .

A Prayer for Susan

ancy usually had a smile on her nd, freckled face when she came the Christian Center. Today her e was sad and troubled. She twisted trand of hair around her finger as leaned against the teacher's desk. ss Sherwood was busy marking off children's names as they filed into room.

The Christian Center was near the ch where Nancy's parents were king peaches. They were known as grants because they moved from part of the country to another vesting crops. The children who re too young to work in the fields h their parents stayed at the Chris- n Center during the day.

When Miss Sherwood closed her ok she put her arm around Nancy. There's your smile today, Nancy? nething troubling you?" she asked rmly.

"It's my little sister. She is sick. just lays still and never even cries. eard my mommy crying last night. uess Susan is awful sick." A tear ed down Nancy's face.

Miss Sherwood took a handkerchief m her pocket and wiped Nancy's rs away. "I'm sorry to hear your er is sick. I hope she'll soon be ter."

Then she picked up a story book t had come in the box from a city urch. She turned the pages so Nancy uld look at the pictures and help e her mind off her sick little sister. When Miss Sherwood looked at the ck she put down the book and pped her hands to get the children's ention. "It is worship time. Put your s away."

The hymn was sung. The children sat in a circle while Miss Sherwood told the Bible story. Then she finished with a prayer.

No sooner had she said "Amen" and raised her head when Nancy came rushing across the room and flung herself against Miss Sherwood's knee, sobbing, "Aren't you going to tell God about Susan? Aren't you going to pray for my little sister?"

"We will have a prayer for Susan right now," said the teacher. "Let's all bow our heads and talk to God."

"Dear God, we thank you for taking care of each one of us. Nancy's sister is very ill. Nancy and her parents are worried. They all need your help. Little Susan needs your special help. Amen."

There was a reverent silence after the prayer. God's presence could be felt in the room.

Nancy's worried expression had vanished when the children began their handwork. "I'll make this string and can vase for Susan," she exclaimed, happily. "Maybe I can find a flower to put in it."

Each morning when Nancy arrived at the Christian Center she promptly reported on Susan's progress. "Susan ate her breakfast this morning!" Then, "Susan got out of bed awhile yesterday!" One day she asked Miss Sherwood for a few crayons and a piece of drawing paper to take to Susan.

A few days later she said, "Susan dressed and went outdoors yesterday."

One morning Nancy dashed into the room all out of breath with excitement. "Susan is coming to Christian Center today!"

The children were playing with their toys when Nancy's mother and Susan came into the room. Susan was pale and thin, but happy. She held out a brown paper bag to Miss Sherwood. "Something for your classroom," she beamed. "Nancy said you prayed for me when I was sick. I guess God must have listened because I am better now."

"I am so glad you are better," said Miss Sherwood, smiling as she opened the bag and took out the crayon drawing. It was a picture of an orchard like the one where her parents were picking peaches. In the center was a little white building that looked like the Christian Center.

"It is lovely!" exclaimed Miss Sherwood. "Did you make it all by yourself?"

The little girl nodded, her eyes sparkling with pride.

"You draw very well," said Miss Sherwood, holding the picture out in front of her. "I will put it on the wall right over my desk so everyone can see it."

Later in the day Nancy stood quietly with her hands clasped behind her back, admiring the picture on the wall. "Susan is a good drawer," she said. "It was good of Susan to make the pretty picture for our room, wasn't it?"

"Yes, it was," answered the teacher.

"You were good to put it on the wall above your desk," added Nancy.

"I put it up because it is a very good drawing," said Miss Sherwood.

"And God is good because he made my sister well," Nancy said, thoughtfully. "God is goodern anybody!"

The third in a series on
the Christian, the Church, and Social Problems

Courtship and Marriage

By Carl F. Reus

Many changes have occurred in the ways of selecting a marriage partner since Abraham sent his servant to find a suitable wife for his son Isaac. Young men find today's situation far different from that of Jacob, who courted Rachel and won first her older sister, then Rachel.

In those days who married whom was not a matter for decision only by the couple being united. Marriage was far more a family and community matter than it was an individual affair between a man and a woman. Indeed, in most parts of the world even today it is the parents, the larger family, or the community that decide which boy marries which girl. The interests of the two persons themselves are not regarded as important. Marriage is a major social institution into which the partners must fit.

In our Western world, by contrast, the choosing of a marriage partner is largely up to the young people themselves. Family and community exercise only a minimum of control. Moreover, marriage has come to be looked upon not so much as a time-honored social institution as a means for gaining personal happiness and satisfaction. These two trends cause many problems, both personal and social.

Courtship and Confusion

Compounding the difficulty which our culture thrusts upon young people in expecting them to choose a marriage partner wisely are a number of circumstances. Perhaps the most obvious is the fact that this important choosing is done during the adolescent days (or is it daze?). Still in their teens, the young people do not have the maturity, the experience, or the perspective they need to guide them in choosing wisely, for wearing qualities, a life partner suitable for them. They need, and deserve, adult counsel.

Unfortunately, our generation encourages youth to become independent of their parents. To be tied to parental "apron-strings" is regarded as old-fashioned. Parental guidance, however kindly or conscientiously given, which would counsel with young people in the choice of their dating or courtship partners often i resented. And, if deep-down the youngster appreciate it, his buddies (his peer group) try to convince him tha his parents don't know what they're talking about— "We don't do things that way in 1959!"

There are other difficulties and problems which com pound the problem of choice. In these days, for example there are an extremely large number of Americans mov ing from one city, one county, or one state, to another Necessarily one must take the newcomers at their fac value, at what their words and actions make them ap pear to be. There is little opportunity to check on eithe the family background, the reputation of the famil or of the boy or girl, or on any of the other matters o earlier experience which we know are so helpful i appraising the desirability of a marriage prospect. Whil we grant that it is not inevitably accurate, nevertheles we believe that it is well to know the community ap praisal of a marriage prospect and of his family as supplement to that which a person gains on his own.

Tied in with our American mobility is the heterc geneity of most of our communities. No longer are ou contacts with persons limited largely to persons of particular sccial, racial, economic, or religious back ground. In our large high schools, including the rura consolidated schools, our young people are thrown dail into first-hand contact with a variety of youngster Many of them would not be welcome in the home of other children. Again, while this can be good an wholesome for the rounded development of young pe ple, in other respects it causes severe problems. Or example is the religiously mixed marriage (Catholic- Lutheran, Jewish—Christian, non-believer—Christian so common a problem today. It is at least in part a resu of the mobility and the heterogeneity that mark ou present day American life.

Still another problem, but of a different sort, is th change taking place in the roles of men and wome The traditional pattern of the husband as the wag earner and the wife as the homemaker is rapidly brea ing down. Marriage is becoming regarded as a mutu a shared responsibility. Boys and girls coming fro

mes where radically different views are held on what
ı man's part and what is a woman's part in marriage
d family life will have difficulties finding an accept-
e solution.

Dangerous Lures

These are some of the extra problems which aggravate
difficulties our young people encounter in choosing a
rriage partner on their own. Worse, there are abroad
ne false, dangerously misleading lures which further
etrack our youth. One is that marriage is designed
irely for personal happiness. If this is so, and if
rriage does not yield happiness, the alleged remedy
o get a divorce and to try again with another spouse
find "happiness." Nothing is said of self-discipline.
Another misleading lure is the "cult of romance." By
s siren song marriage is made to appear a bed of
petual glamor, endearment, sweet words, candy and
wers, and fun. While marriage does indeed have
se characteristics, it is at the same time a relation-
p involving work, drudgery, problems, responsibili-
, and self-denial.

Another false lure, sung in many a popular song,
ggests that there is only one person in the whole
de world destined to bring married happiness. After
rriage naturally this should be true. Before marriage
s not. Young people should realize during the court-
p stage that any one of a number of persons would
a suitable marriage partner. Indeed, if he is discern-
, he will see that different persons draw out and
ent different qualities he possesses. His aim should
to date persons who draw out his best qualities and
whom he can do the same.

Perhaps the most devilishly misleading lure is the
torted, twisted, emphasis on sex so widely circulated.
ır youngsters are misguided by magazines, motion
tures, advertising, and even the news, into believing
t glamorized physical sex is the most important, the
st attractive, part of life and marriage. Form, figure,
eesecake," and "beefsteak" are wares to be displayed,
n sold. No attention is given to the fullness of what
means in and to the whole of life.

Scripture Has Much to Say

n the midst of confusing change and misleading
es, young people wisely would seek scriptural guid-
e in choosing their marriage partners. To this task
Churches might more openly and frankly address
mselves. Pastors, teachers, and youth leaders can give
ful, helpful guidance and direction to meeting this
d. Parents, especially, should accept, indeed even in-
upon, the opportunity for guiding their own chil-
n wholesomely in this area of major decision.

Scripture has much to say to us which is directly relevant today to the decisions of courtship and marriage. We mention a few in the paragraphs following. Many others can be drawn out for earnest consideration and prayerful action.

On scriptural evidence, for example, we believe that marriage is for the mutual companionship of husband and wife; that it is for the bearing and rearing of children; and that it is a means for giving spiritual quality to the sex capacities with which God endowed human beings. We see that God created men and women, and that He created the two sexes complementary. Neither is complete in itself. Each needs the other for the contributions that each uniquely can make.

Another of the scriptural teachings we believe is that in each home there should be a head—the husband. While he is to be the head of the household, nevertheless he does not abuse his authority as an earthly potentate. Rather, he serves as head in the same loving spirit of helpfulness and concern that Christ reveals as head of His Church. This teaching will offset a current tendency toward a two-headed or a many-headed family which actually, as a result, has no head.

Scripture testifies eloquently to the hazards of choosing a marriage partner from outside one's faith. Samson and Solomon are two ready examples. God's Word also puts positively the importance of associating with fellow-believers. Here the experience of the world supports the truth of scriptural teachings. Even secular counsellors point out that religiously mixed marriages involve additional problems and more often break up than do religiously homogeneous marriages.

Scripture also is clear in repudiating divorce as evil, wrong, the fruit of selfishness. Young people before marriage must look upon marriage as for life. They need to see that the person of their choice is a lifetime choice. There can be no marrying with "fingers crossed," no idea that if things don't work out, a divorce is the way out.

Scripture is brim-full of the central place of Christian love in a Christian's life. True love is the unifying factor in a Christian household. Scripture knows and tells the difference between love and lust, the difference between yielding oneself in devotion to the other and in using the other to gratify self. Where love rules, problems between husband and wife can be worked out harmoniously and honorably.

These and other teachings present many practical issues and implications. Young people themselves like to talk about them in their Luther League circles. Parents and young people wisely could talk them over together. Pastors and teachers can give them fresh meaning and vitality as they work with the young people in their care.

Congregations Don't *Have* to be Fragmented!

By M. A. Egg

"I wish we could abolish all organizations in the church!"

How many harried pastors and overburdened board members have expressed such a sentiment at the close of a taxing series of meetings? But since such action is obviously counter to the demands of the day they doggedly continue to parcel out their time and energy to keep the required machinery of the congregation operating.

In a recent issue of LUTHERAN HERALD the editor wrote, "There is an undeniable tendency in our day of 'organization' to *fragment* the congregation, to resolve it into component parts, to turn it into a series of interest groups, almost to establish 'pressure groups' within it."

With his encouragement I offer the following evidence that this fragmentation of congregational effort is not inevitable.

When I was called to organize a new congregation, St. Philip's Lutheran in Fridley, a suburb in northeast Minneapolis, I determined that this congregation should be a church, and nothing more. Thus far the congregation and I have agreed on this principle, and the more than five hundred members have only one organizatio *—the congregation.*

It all began a couple of years ago when I was past of a downtown church when that congregation was part of a nation-wide study of inner-city churches. Th director of the study at this church was Mr. Harold Be gum, director of Parish Services of the Lutheran Welfa Society of Minnesota. Mr. Belgum, with two oth trustees of University Lutheran Church of Hope Minneapolis, were making a study of their congreg tion, seeking to group all activities in the congregatio into about nine categories. I became interested, and w had many conversations over coffee cups and by tel phone. Then I was called to organize a new congr gation. This was my opportunity to try a new idea.

The organizational structure of St. Philip's Congr gation might be called the "commissioner system There are three general officers: a president, a vic president, and a secretary, all laymen. The preside presides at congregational meetings and at board a joint committee meetings, but has no vote in the me ings of the board except in case of a tie. The other t officers perform the usual functions of their offices.

The Board of Administration is made up of nine n, elected for three-year terms, and each elected to he commissioner of a particular phase of the church's vity. These are the nine commissioners: church rela-is; business management; properties, grounds, and ldings; education; youth; worship, music, and art; mbership; stewardship; and outreach and hospitality. ach commissioner, in turn, is chairman of a com-tee of four, in addition to himself, elected for terms wo years. The committee carries out the work as-ned to the commissioner. Thus, there are thirty-six mittee members, nine commissioners, and three gen- officers, making a working force of forty-eight men women who have specific jobs to do.

ne nine committees meet on the second Monday ning of each month. The pastor speaks first, for ut the first half hour, detailing plans and programs the coming weeks and months. Then the commit-meet separately, work out their plans, and prepare tten reports, recommendations, and requisitions. er about one hour the nine committees reassemble, the chairmen present their reports. No decisions made at this meeting. A week later the Board of ministration, consisting of the nine chairmen of the mittees, meets to consider the recommendations requisitions of the committees, together with what-r other business comes before the official board of church.

At present the commissioners are all men, but twelve the thirty-six committee members are women. These elve women, in turn, make up the Women's Coun- and meet once each month to plan women's work in church. The women have no separate treasury, but sent their requisitions either through a committee or ectly to the board. For 1959 the congregation's bud- allows $700 for benevolences to be determined by women, this to be primarily for WMF work.

All youth work, including Luther League, Boy uts, Girl Scouts, and whatever other youth activity y develop, is directed by the Youth Committee. One the members of this committee is a member of the y Scout troop committee. Others work in other fields. e young people in the Luther League have their own irman and other officers, but the adult committee vises and guides.

he choirs of the congregation are under the super-ion of the Committee on Worship, Music, and Art. is committee recommends directors and organists election by the board. The committee also appoints sub-committees to assist the director of the children's choirs with such things as robes, attendance, refreshments at some rehearsals, and the many other things that must be done by adults. The care and arrangement of the altar and its furnishings are also supervised by this committee through the assistance of an altar committee, but there is no separate altar guild.

The Stewardship Committee is not a separate committee appointed for a fall Every Member Visit program, but is a continuing committee which directs and supervises the entire program the year around. New members are visited shortly after they have been received into the congregation, and members who become careless in their giving to the church are visited in a Christian and brotherly spirit.

When a P-T-R Mission is planned in the area, as there will be in the fall of this year, St. Philip's Congregation has its committees all set, for five of the nine committees will become the prayer, promotion, youth, survey, and visits committees in the P-T-R program. The fact of the matter is that these committees are doing this all the time.

Women, youth—but what about the men? They are most certainly involved. Thirty-six men serve on boards and committees or as general officers. Many a men's club has fewer than that at meetings. And these men have work to do. The last week end in January, for instance, the men had a Laymen's Theological Conference, with eight solid hours of Bible study and lectures on the forgiveness of sins. Many of the men are busy in Scouting, ushering, visitation, carpentering, painting, and a score of other things.

The crucial question is, of course, does it work? And what are the results? The most important result is that the congregation is united in purpose and in program. Too often the women of a congregation have one program, the men another, and the youth a third. Some congregations have organized co-ordinating councils to overcome this plague. In some European countries the same thing has happened when numerous mission societies have been formed, and the Church has often been forgotten. This does not easily happen in a church that is just one organization, namely, the Church, organized to carry out the purpose stated in its Constitution: "The purpose of this congregation shall be to provide for the divine Word and Sacraments free course to the souls of men, that the Kingdom of God may come" (I Timothy 2:4).

Yes, it works. Take just one example: women's work. Suppose the women want a guest speaker at their meeting. Because the emphasis during the month is on

(Continued on page 14)

Laughter in Athens

Show Business

I have just returned from Cuyahoga Falls, Ohio, where "the largest church auditorium to be built in our generation"—Rex Humbard's Cathedral of Tomorrow—humps its back against the stars. It is a vast glass bubble 220 feet in diameter enclosing 5,400 theater-type seats, a 168-foot stage, a hydraulically operated speaker's platform which ascends magnificently from the depths, a TV camera massive as the launching pad at Cape Canaveral, a 613-ton air-conditioning plant, and much, much more. It is the poshest, brashest, and most heavily mortgaged symbol of religious show business in America and makes Aimee Semple McPherson's Angelus Temple look like a sideshow at a carnival.

Million Dollar Mortgage

I know little about the Reverend Rex Humbard's theology. I assume that it is orthodox enough and that his ultimate aim is to bring the thousands who jam his auditorium in breathless wonder into some sort of living relationship with God. What but the holiest motives would impel a man to immerse himself into a peril of bankruptcy so staggering that in comparison the woes of an ordinary parson with a building program pale into nothingness?

And so I shall not question the motive, but I shall take the opportunity to question the method. And this, not because I have any reason to flay one hyper-ambitious evangelist in an Ohio town, but because the Cathedral of Tomorrow is such an excellent symbol of the American religious extravaganza.

Performance A

Sit down beside the Akron rubber worker in the Cathedral. Watch him crane his neck to behold the glowing mystery of the 100-foot cross suspended from the ceiling and illumined by 4,700 light bulbs under frosted plastic. Hear his oh and ah. The gigantic velvet curtain of cherry red trembles in the footlights. TV cameras move into position, their snouts trained on the center. Then as hundreds of multi-colored spots leap into life, probing and bathing the stage with jellied light, and as the music ups into a rising roar of trumpets, drums, and cymbals, the Evangelist and his party enthroned on cherry-red velvet rise from the deeps. Thousands of hands ripple and smatter into applause. Crescendo. Crescendo. It is like wind. It is like thunder. The heavens split and glory pours out. . . . Ah! Ah!

Performance B

So much for the immigrants of Cane Hollow, West Virginia, who turn nightly from the stink of the Akron rubber vats to this vision of the sea of glass. May peace attend them! How much different is the motive of the rest of us who watch the Passion drama year after year—the dark, dark splendor of the Friday scenes and the bright wonder of the lilied Sunday, the garden freshness, the snarl of golden trumpets into the welkin, the gravity and the cool joy of Johann Bach?

Artistry and Scandal

The artistry is, of course, better in Performance B. Much better. But do we get closer to the redeeming scandal of the Gospel? How was it in Athens? They were looking for a show. And they heard Paul. He was so un-Athenian, so comically intense. A yokel with a sack of semitic rutabagas. This talk of a Man rising from the dead. Really, this was too much. Ha, ha, ha.

Go, upstart Jew with your talk of Repentance, Resurrection, Judgment, and leave us with our newscasts and our mimes: the happy, happy folly of show business. Leave us with our art: images with broken noses and staring eyes, children of our exhausted loins who cannot call us to account. Leave us with our unknown God who does not care to be known or worshipped or followed down all the paths of pain and bewilderment and forsakenness. Go, upstart Jew, lest what you say bring us to death and, worse yet, to life!

Editorials...

e statement is sometimes made that "no one is dangerous than a well-intentioned, uninformed " Of course that is not true, but it is unfortunately that the combination can be dangerous. Take on the matter of imposing censorship to protect the morals of people. Again and again some well-intentioned individual group sponsors some sort of law which would impose upon everyone a rigid censorship of what they may see and do.

rk Shadow

nsorship

e of the most vicious attempts of this kind which ome to our attention is currently before the legis- of one of the states of the Upper Midwest. (We n from naming the state only because it is the iple involved which concerns us at the moment, he exact place in which the attempt is being .) In the main this bill, which probably has not nce of being enacted into law, follows the line nilar attempts upon which we have commented e past. This one, however, seems to embrace the features of most of its predecessors.

brief, here are the provisions of the bill: First, ale of certain printed matters to minors is forbid- This includes "any book, pamphlet, magazine, paper, or other printed paper devoted to the pub- on or largely made up of criminal news, police ts, accounts of criminal deeds, or pictures or stories eds of bloodshed, lust, or crime. . . ."

at is as far as most attempts of this kind go. This however, goes beyond that: "No person who is the r or operator, or has under his control, any tele- or radio station shall describe, or dramatize, or it or suffer the description or dramatization of any e material herein described between the hours of A.M. and 9:00 P.M. in any day."

e have been unable to discover who is behind the We have received some letters and material con- ng it from a group of which we have never heard. material is addressed to "Reverend and Dear Pas- so it is evidently some sort of church-sponsored p which is involved.

e of the dailies in the community has discussed bill editorially. Raising the question, "What is al,' and what is 'right'?" the editorial writers came e conclusion that "probably only two certainties resulted from all the pondering and disputing—that the 'right' answers of one age seldom survive that age; and that moral and religious dogmas cannot successfully be imposed by law."

Christian people always find themselves caught on the horns of a dilemma when situations like this arise. We are sure that not a few of the clergymen who received the material to which we have referred are wondering what to do about it. Knowing the horrible material which, in spite of everything, still seems to find its way into the hands of young people; and being acutely aware of the tremendous quantity of trash which appears on both radio and television, of course we are disposed to welcome *anything* which will protect our young people.

But this is the exact point at which the danger lies. Some prices are too high to pay. One of those is surrendering into the hands of some government-appointed group censorship of what we read and hear and see. It is completely impossible to guarantee that any such group either can or will administer such a blanket law wisely.

Nor do we for a minute believe that the home and the Church can consent to a theory of "morality by decree." The only such legislative decree is that laid down by God Himself in His Word. Christian training and the disciplined home are still the safeguards of youth, not a blanket law which places the safeguarding of morals in the hands of a group of people appointed by the government, be it local, state, or national.

Introducing A New Department

Starting with this issue a new column will appear regularly on the news pages of LUTHERAN HERALD. It is called "Washington News Notes" and is written by the two men who represent the National Lutheran Council's Public Relations Division in our nation's capital: Robert Van Deusen and Charles De Vries. The new column will be carried about twice a month, and will give HERALD readers information on the happenings of the capital city which should be of most interest to them. As with all of the HERALD's material, we would appreciate the comments of our readers.

Correspondence

Five More Hymnals

► At its meeting last evening, our congregation's Church Council had its attention directed to a letter in the February 17 issue of the HERALD.

This letter suggests that the need of our Seminary for a supply of the new Service Book and Hymnal be provided by congregations who have a man at the Seminary, giving a hymnal in his honor.

By the grace of God, there are at present five men at the Seminary who are spiritual sons of our St. Olaf Ev. Lutheran Church here in Detroit. Our Council immediately decided to act upon the suggestion, and the hymnals have been ordered, to be presented to the Seminary in the name of our congregation, honoring our young men there.

(The Rev.) W. B. SCARVIE
Detroit, Mich.

Sunday Coffee Break?

► It is written in the prophets, "My house shall be called a house of prayer" . . . these were the words spoken to the people when Jesus came into the temple the second time, just before the Passover and found the traders whom He had driven out 3 years earlier.

What would the reaction of Jesus be today, were He to step into our midst on Sunday morning between our worship services and find our church people sipping coffee, offering as an excuse that they are singing at several services, teaching Sunday school or didn't have time to have coffee before they left home that morning and/or they will be remaining at the church longer than usual for one reason or another and therefore, need a *break*.

How commonplace can we make our House of Worship? The only place where we should and could come on Sunday morning to concentrate upon those things deemed holy and sacred and then to let the coffee cup interfere. Such a gesture is *most unbecoming* and certainly not necessitated by the need of fellowship or sociability as we are led to believe.

Perhaps Jesus could ask of us the same question He asked of Peter, James and John in the garden of Gethsemane, "Why could you not watch with Me one hour?"

As one writer put it: we are crucifying Jesus Christ today in a more refined manner—our mode of worship is a mere nod in His direction.

MRS. O. N. CHRISTOPHERSON
Minneapolis, Minn.

Whither Evangelism?

► A few weeks ago you wondered out loud, in a rather painfully candid sort of way, why more people did not go to the Evangelism Conference at Madison.

You wondered about me. I live three hours of broken speed limits away. I didn't know the building was going to smell, so that is not the reason I stayed home. But I didn't think it was worth the time, energy, and expense. And I didn't publicize it in my parish either. I did not go to a pre-conference rally, or set up cottage prayer meetings, or do any more than post posters, if that.

Why? Because previous experience did not indicate to me that my personal reactions were going to be different from the last two or three conferences I have been at: "I've been here before."

God led us into these mid-winter conferences. Now maybe He is leading us out again, telling us that it is time we were beginning to grow up and stand on our own feet in our congregations.

We have a good Division of Evangelism. It has plenty else to do. Let us relieve it of this responsibility for a while. We can still have warmth and fervor and missionary concern, and will have.

NAME WITHHELD BY REQUEST

Mimeo Letters

► Regarding the article "Mouth the Gift Horse" (Jan. 20th issue) Karl Olsson, may I dare to disagr Please, please, Mr. Olsson, do not s to deprive us of the real pleasure receive from the annual Christmas ters, ("Mimeographed and dupli ed.") After the rush of the season abated, we sit down some quiet ning and enjoy visiting with friends by mail. These letters keep in touch with folks we seldom some of them for years, in the U.S Asia, Europe, Africa, Japan, In Madagascar—the list grows.

Perhaps we are being presumptu in taking these as personal letters we do, since we are well aware of fact that in this age of rush and ce less activity, it is impossible to k up a large personal corresponde Therefore, this seems to be the solution for keeping the fires friendship aglow.

We are sure we are not sligh Mr. Olsson's feelings when we say this article of his, among many ones, missed the mark.

MRS. O. T. HAALAN
Fairfax, Minn.

Red China

► Lo, now speakest thou plainly regard to our relationship to the "C munistic" Church in China, both feature article and editorial. It is that we finally receive some clear statements in this respect.

I was especially glad that the ferences between the Commun Church in China, and that of Eu was brought out.

Meanwhile, we should be than for voices in our midst who stressed these facts, even thoug wasn't the popular way. The po note is to work together! This i ism, often both untenable and practical, has led us into bemud situations, which need clarificatio the situation in China I have refe to. Could I be bold enough to ma further suggestion: How about of our pioneer missionaries sittin on some of these committees or a as delegates to some of these perti meetings?

G. J. GULDSETH, M.
Hendricks, Minn.

BOOKS *in Review...*

gnposts for Youth

THE YEARS THAT COUNT. Rosalind Rinker, Zondervan, 118 pages $2.00.

This book is specifically written to help ung people think for themselves. The thor discusses with the youthful reader ch concerns as his life work and his ends, relating it all to his faith in God.

The author writes simply and clearly and e of the finest features of the book is e directness and personal approach in the iting. It is more specifically written for gh school seniors and those entering college. owever, one wonders if it might not be simply written that it would lack appeal r this age group. There often seems to a lack of mature and challenging approach understanding of what makes a Christian e.

The author has sincerely tried to help the ung person come to a firm commitment God in all the areas of his life, and for ny young people there can be real help re.

LAURETTA MUNDT
Aberdeen, S. Dak.

ithing Examined

CREATIVE GIVING. Hiley H. Ward, Macmillans, 170 pages, $3.75.

This is a most unusual book in the area Christian giving as an aspect of Chris- n stewardship. In many ways Mr. Ward a rebel in his points of view, and he erstates his case again and again. It is evi- nt that he has some pet antagonisms which sets out to present, and it is easy to be patient with his efforts.

However, I believe that Mr. Ward does of us a service in probing into current titudes on giving, on methods in church nance and related matters. It is a creative t to make people re-think their positions, en if they are not persuaded to change em substantially.

The author attacks the emphasis of the urches on proportionate giving and tithing. e believes it is not good because it is an peal to a fixed standard. Creative giving ould be the ignoring of such standards and pendence on reaction or response. "Within hing lies the seed of destruction of giving, least spiritual giving," is one of his blunt tements. His treatment of tithing is a ricature of tithing, as it is with the whole ea of proportionate giving.

The idea of constant reliance on creative ving, spontaneous giving, fails to take into count the truths man has found out about himself. Man has found that he needs disciplines in his Christian life, in the fulfilling of his recognized stewardship. Otherwise disintegration can set in.

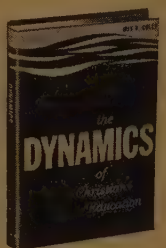
If the Church so relies on methods and principles and formulas that it loses joy and creativity in individual giving, then surely it has been found wanting in its ministry to individuals. The alternative ought not to be irresponsibility and worship at the shrine of being different.

RAYMOND M. OLSON
Minneapolis, Minn.

Why the Church Teaches

THE DYNAMICS OF CHRISTIAN EDUCATION. Iris V. Cully, Westminster Press, 205 pages, $3.75.

New developments in theology and education call for new approaches in Christian education. With this conviction, Dr. Cully (who has written curriculum for several denominations and is now with the Garrett Biblical Institute) has written a book examining these new developments and suggesting



their implications for Christian education curriculum. She notes revived interest in the church, and in the Bible as a dynamic meeting place with God, as well as changes in teaching approaches.

Christian teaching is derived from the *Kerygma,* the proclamation of the gospel, she insists. It is therefore different from secular education. It should not be moralism (any group can teach ethics), nor a set of propositions. It is concerned with something God has done, not what man should do.

Mrs. Cully feels children have needs of love and acceptance as much as anyone in this troubled age—needs which can be met by the gospel message. Too much teaching has been on side issues, she says, expressing a strong disdain for the "nature" approach: the Resurrection has no relation to tulips blooming! Children can profit from teaching which goes to the heart of God's redemptive activity in Christ.

She calls for life-centered methods—not fragmentary, but of a type which relates the self to all of history and the universe. Dr. Cully stresses the church as the proper and necessary environment for Christian teaching. Success in Christian education, she says, is faithfulness to proclaim the *kerygma.*

ROLF E. AASENG
Minneapolis, Minn.

Hebrew Analyzed

THE STORY OF THE ALEPH BETH. D. Direnger, Philosophical Library, 195 pages, $4.75.

Though written in a popular, non-technical style, this little book by a noted authority in Semitic epigraphy is of specialized interest to the student of the Hebrew language. Of greatest interest to the general reader is the initial section which tells the remarkable story of the development of writing from the simplest pictorial sign-forms to the complex modern alphabets of today. The major part of the book describes how the Hebrew alphabet developed. The text is well illustrated with 27 pages of excellent plates.

ROBERT H. BOYD
St. Paul, Minn.

Aid to Preachers

YOU CAN PREACH. C. Ray Jordan, Revell Co., 252 pages, $1.75.

This manual on preaching is almost encyclopedic in the wide variety of helps it offers. It is also presented with a keen sense of the motivation every preacher should know.

The author, drawing on his twenty years' experience, emphasizes the why more than the how of the sermon. He has succeeded in offering more inspiration than mechanics, more art than science.

RICHARD A. RODNING
Coeur d' Alene, Idaho

Memory Book

GARDENS AND GLEANINGS. Ruth B. Stull, Moody Press, 251 pages, $3.75.

Here are thirty-six meditations, narrations, and experiences from the mission field, many of them only a page or two in length. Adults of all ages will enjoy reading these instructive and inspirational sketches.

There is food for continued thought in each sketch, and you will want to pick up this book often. The more you read, the more you will want to read.

ANNA M. JOHNSON
Minneapolis Minn.

Churches Welcome Migrants

(Continued from page 4)

the church groups involved, the women's missionary groups of the area, the student body of Concordia College, and other interested individuals.

From the written reports of the parish workers who have worked with these people, we quote two stories of typical migrants who are being reached through this program:

Meet *Feliciana,* a warm-hearted and charming grandmother, who radiates the light that is glowing in her heart because she knows Jesus, her Savior. As we entered her home on the first visit, she immediately brought out her Spanish Bible and told of the joy she had found in daily Bible-reading.

Feliciana is a Protestant. Her grandchildren had attended the Roman Catholic DVBS the week before we visited. Why?—because they had been invited. As we talked with her in her home, her daughter, daughter-in-law, and grandchildren stood silently listening. She witnessed freely of her faith. We invited Feliciana and her family to attend Lutheran services and I offered to provide transportation Sunday morning. We also invited her neighbor, and his family.

Saturday night it rained and Sunday morning I slid into the ditch on my way to Feliciana's home. Therefore I didn't get to bring this family in for church. After the roads were passable, I visited Feliciana and her family again, expressing regrets for not reaching them Sunday. She told me they too had felt badly, but knew the roads were bad. She and her family had all been ready for church. "Even the baby," she said. When I hadn't come, they had had their own service in the home. "We read from the Bible and sang and prayed," she said. "We will pray all week that it won't rain next Sunday so that we can go to church."

During the week I visited again in the home with another lady from the church who planned to drive to church with them Sunday. Before we left, Feliciana gave us each a little remembrance, hand-painted book marks for our Bibles. On mine was written, "No hay tiempo como el presente" (There is no time like the present!)

Feliciana and 18 friends and relatives attended services that Sunday. They left for work in another state Monday, but promised to come back to our church when they returned next year.

May I introduce you to *Mrs. M—.* She also is a warm-hearted and charming grandmother; however, she differs from Feliciana in that her mind is troubled and her face shows the worry and anxiety that weighs on her heart.

The first time we visited her she also brought out her Bible and told us how faithfully she had been reading it. She felt that she had found the true way of salvation—in Jesus Christ, and only through faith in Him. This troubled her, however, because she could not share this same belief with her family, who accepted faithfully the doctrines of another church and were disgusted with her for her strange ideas. She refused to pray through the saints, saying, "Through Christ and Him alone can I come to God." She had been ridiculed often by her family and friends and wondered if there might be something wrong with her that she couldn't believe as they did.

When we told her of our faith in Jesus Christ, and shared many spiritual things with her, she seemed quite relieved and said, "Maybe I'm not so crazy after all. So wonderful to meet people like you!" As we left she said, "Please come back again, don't give up on me."

Un-Fragmented Congregations

(Continued from page 9)

Foreign Missions, they invite one of the missionaries home on furlough. Their program then supplements the emphasis on this area of the Church's work. There is some expense involved in having a guest speaker, so the women submit their requisition to the Board of Administration and the expenses are paid from the congregation's treasury, for all the women of the Church are a part of this.

Or, suppose the women want to give to some special project promoted by the women of the ELC. They decide on the amount they want to give, and the women on the Women's Council who are also members of the Church Relations Committee of the congregation take the request to that committee. If it is approved by them the recommendation is submitted to the Board of Administration for approval and payment. No offerings or collections are taken at the meetings of the women. Instead, every family is urged to give proportionately and generously in the Sunday offerings, and then all such special gifts are given out of the 20% that is set aside for benevolences. The rest, of course, is used for local work and debt retirement, and any local expense for the women are paid from this, just as the expense of youth activities, education, and the rest.

Fragmentation? This congregation is one body, but it has many members, "and all the members do not have the same function," but they "are one body in Christ."

For the Family Altar

J. R. Hestenes

rd the Third Sunday After Easter — *The Well of Living Water*

The Epistle: I Peter 2:11-20 • The Gospel: John 16:16-22

Monday, April 13

THE LIVING WELL

Read John 4:14

hoever drinks of the water that I ive him will never thirst."

s said this in His conversation with maritan woman whom He met at well. At first she had difficulty tanding Him, because she did not ize her need for water other than ke normal thirst. She had to be that she needed water to correct arched condition of her life. To sus said, "The water I give will a spring of water welling up to life." She discovered that in Jesus was true life; a change from the old new.

ess we know our deep thirst, dear we will never long for the satisfy- aters of Your grace. Make us thirsty t we will drink deep of the salva- You have provided. Change the of our heart into the meadowland iritual prosperity where righteous- nd peace will enjoy verdant growth. the Fountain of Life to flow lives. Amen.

Tuesday, April 14

SO-CALLED WELL

Read John 4:13

"Every one who drinks of this water will thirst again."

It was at Jacob's well that Jesus met the Samaritan woman. She gathered that Jesus was saying that this well was not doing everything a good well should do. It was good enough for Jacob, she said, and for his people and cattle. But what Jesus pointed out was this, that ordinary wells are meant to take care of ordinary needs; extraordinary needs are met only by the extraordinary Well. When people settle for the satisfaction of the needs of the flesh they stop far short of taking care of the real needs.

I thank You, blessed Jesus, that You have taught me the difference between the two thirsts. Gratefully, I acknowledge Your concern for the needs of my body, the provision for my daily wants. But more especially, I acknowledge Your gracious provision for the needs of my inward wants. You answer my thirst with an abundant supply of Living Water. In this I am greatly blessed. Amen.

Wednesday, April 15

POSSESSING THE WELL

Read Genesis 21:30

"These seven ewe lambs you will take from my hand, that you may be a witness for me that I dug this well."

Abraham had dug a well at Beersheba. The servants of Abimelech had seized it. Because the loss of a well was of significance to a man, especially a man who owned great herds and flocks, Abraham took steps to regain his well, and to make sure that it was clearly understood by all concerned that he had dug the well, and therefore claimed ownership. He went to some length to do this. It cost him "seven ewe lambs," and "sheep and oxen," but Abraham valued his well.

Sometimes we grow careless about the possession we have come into by virtue of our Christian faith. Make us mindful, O God, that Satan is out to steal the Well of salvation from us. Put us on the alert so that we daily drink of the Word, go regularly to the House of God, partake often of the Sacrament. Help us to covet the title You have given us to sonship in the Kingdom. Amen.

Thursday, April 16

LIVING AT THE WELL

Read Genesis 25:11

er the death of Abraham God Isaac his son. And Isaac dwelt at hairoi.

en Abraham died Isaac came into adership of the family; he was the of the tribe. Responsible for the e of his people, he dwelt at the place Beerlahairoi. Here was a good well water for the people and the of animals. Water, of course, then w, was basic to life, and they were elled to live near this well. All life nded it, and the daily visits to draw were clear testimony to its im- nce.

the midst of my life, dear God, have dug the Well of Life, that I drink and be satisfied. "Ho, every who thirsts," You have said, "come e waters." Draw for me a clear within whose confines I shall abide, ning ever near the source of my life. n partaking of the gracious water of go on from strength to strength.

Friday, April 17

RE-DIGGING THE WELL

Read Genesis 26:18

And Isaac dug again the wells of water which had been dug in the days of Abraham his father.

Perhaps it had been many years since the wells had first been dug by Abraham. In the intervening time, it is likely that they had caved in, or deteriorated in some way. Isaac, therefore, re-opened the wells, repaired them and restored them to use. In this sense he was continuing the good gifts bestowed upon him from the generation before him. He was handling with proper care the source of life, even as his father had done before him.

How blessed are those, O Lord, who enjoy the advantage of Christian heritage. From earliest days they are exposed to Your Truth; they are surrounded by the fact of Your love. Yet, we know that there must be for each one of us, individually, the Well of Salvation. We must "re-dig" the well for our own selves. We must reaffirm the faith that has been handed down to us. Amen.

Saturday, April 18

THE FLOWING WELL

Read Proverbs 5:15

Drink water from your own cistern, flowing water from your own well.

The ownership of a well in the Old Testament was a mark both of wealth and independence. It meant that you controlled the land in the area of the well, and you were set free from the worry of supplying this primary need. In the Book of Proverbs this old truth is carried over into the thought that when a person depends upon God, when he believes in Him, he is supplied with his own well. He comes into a great wealth and he enjoys a wonderful freedom from worry over the true source of his life.

We rejoice, O God, that by faith in Christ Jesus, we are established by the flowing well of salvation. That there is no end to the flow, that there is enough and to spare, that there is water for every one who thirsts after righteousness, we are grateful. How great is Your love, O God, how gracious is Your concern for all who look to You! In Jesus' Name. Amen.

Religious Boom Analyzed

Dr. C. Warren Hovland, chairman of the religion and philosophy departments at Oregon State College, Corvallis, Ore., declared that a "religious boom" and a "religious renaissance" are going on at the same time in America.

In an address on the "Image of Man in Contemporary Theology," he called the religious boom a "mounting religiosity" as shown in church attendance, and in movies, TV, books and magazines with religious themes. The renaissance, he stressed, is going on in theological circles where man's traditional problems are being confronted "comprehensively and creatively."

"Popular piety puts forth with a too simple, too superficial kind of answer," Dr. Hovland observed.

"If you have a headache, take an aspirin; if the ache is lower than the head, take an Alka-Seltzer or a Bromo-Seltzer. But if you can't quite locate the ache and it comes nebulously or pervasively from conscience or the soul or the spirit—or from the atom—then take God."

Men are searching for something in religion despite apparent superficiality, he asserted. They want to know the reason why their existence is as it is. However, this religiosity "doesn't seem to affect the ideas or conduct of most Americans in the decisive areas of everyday life," he added.

Red China Recognition Defended, Attacked

Some 3,000 Presbyterian laymen in Chicago, Ill., heard one speaker attack and another defend a proposal made by a church-sponsored meeting last November in Cleveland that the U.S. and the United Nations recognize Communist China.

Dr. Will W. Orr, president of Westminster College, New Wilmington, Pa., called on the laymen to repudiate the recommendation which was included in a foreign affairs message issued by the Fifth World Order Study Conference.

Defending the Church's right to speak on controversial issues, Dr. Eugene Carson Blake of Philadelphia, stated clerk of the United Presbyterian Church in the U.S.A., asked the delegates to study the Cleveland message for themselves and not accept at face value any "distortions" of the statement made by opposing groups.

Although the Cleveland conference was sponsored by the National Council of Churches' Department of International Affairs, its message did not constitute an official policy statement by the council. The Red China proposal has stirred up a great deal of pro and con discussion among church groups and prominent clergymen.

Taking issue with the message, Dr. Orr said he found himself "sick at heart at some of the statements made by prominent churchmen regarding what should be our country's relationship to Communism."

—NLC Photo

JIMMIE ENCOURAGES JIMMIE—Congressman James Roosevelt from California takes time out to speak to James Johnson about his first full week of work on Capitol Hill. The younger James, who is an Augustana Lutheran from Chicago, was employed by five members of the House of Representatives after he failed to receive an appointment as a congressional page. Had he been appointed he would have been the first Negro boy to serve in such a post.

Dr. Blake, in reply, noted that message was addressed to Christ laymen as well as to churches that two-thirds of the delegates at conference were laymen.

He urged his listeners to keep mind that the "present political st mate in Asia is, month by mo making democracy weaker— stronger—in East and Southeast As

"I would remind you," Dr. Bl said, "that one of the results of present policy is that during the six months, repressions and perse tions of the Christian Churches China have increased in scope severity.

"I say this, not to persuade you the Cleveland conference was right its political judgment, but that will by your thinking on foreign p cy, based on your Christian faith, develop a better and successful fore policy than present public opinion parently will allow."

Betrayal, Last Supper Believed on Tuesday

Jesus was betrayed on Tuesday ni and not on Thursday night as Ch tians have believed for hundreds years, a Toledo, Ohio pastor claim the result of studies of recently tr lated manuscripts found in the fam Dead Sea Scrolls.

Dr. C. Umhau Wolf, minister St. Paul's Lutheran Church (AL also believes that the celebration of Last Supper with the 12 disciples the demonstration of humility in wh Jesus washed His disciples' feet l wise took place on Tuesday evening

From the Scrolls, the pastor sai can be definitely established that types of calendars were in use. was a solar calendar by which m festivals, including Passover, alw were celebrated on the same day of week. It was the Qumran Commu in the Dead Sea area which follo the solar calendar. It set the Jew Passover always on Wednesday.

Dr. Wolf explained that most sc

e agreed that there were follow-
the Qumran sect among Jesus'
es. John the Baptist also is be-
to have been a member of the
The Jewish leaders in Jerusalem,
ing priests and pharisees, fol-
an official lunar calendar, in
more general use, in which
er could fall on any day of the
-just as occurs now with fixed
ys.

over was fixed as the 14th of the
w calendar month known as
In the year in which Jesus is
ed to have been crucified, re-
ers figure that Passover fell on
ay. But if Jesus and His disci-
bserved the holiday as set by
mran solar calendar, they would
aten the Passover meal on Tues-
ght.

prisingly, the Lutheran pastor
his belief that the Last Supper,
al and arrest of Jesus took place
uesday night of Holy Week is
ntradicted in the Bible. While
ur of the Gospel writers, Mat-
Mark, Luke and John agree that
was crucified on Friday, none
hat the other events took place
hursday night.

ead of complicating the Biblical
blogy, Dr. Wolf contends the
ery of the Qumran calendar pro-
a logical solution to the "synop-
oblem" which has plagued Bible
rs and seminary students for
years.

Wolf admitted that this "cal-
discovery" does not answer all
ms concerning the events of
Week, but makes "more plausi-
e shift from Pilate to Herod to
"

gnificantly, probably the earliest
t of the Last Supper in the New
ment, that of Paul in First Corin-
, does not use any Jewish calen-
t all," he said. "It simply says
ight in which He was betrayed.'
does not automatically imply, as
often assumed, the night before
ied."

clergyman said he did not think
ew discovery would cause any
l or sudden changes in Holy
because of the long tradition
he many incidents prior to Je-
rucifixion took place on Thurs-
ight.

Washington News Notes

RELIGION AND OUTER SPACE—Roy W. Johnson, the Pentagon "space boss," told fellow Lutheran laymen here that the church must not be afraid to participate actively in the space age. Speaking to the Lutheran Laymen's Fellowship, the director of the Advanced Research Projects Agency said that exploration of the possibility of life on other planets would have an untold impact on human thought. He predicted that in 25 years there will be manned space flights to Mars and Venus.

He urged that the church be prepared to guide people's thinking into expanded concepts of God's power and love. Johnson is a member of St. John's Lutheran Church, (AUG) Stamford, Connecticut, commuting home every weekend.

DIES AT PHONE—A minor flurry developed when the coroner could not find what caused the death of the organist at President Eisenhower's church who died with his telephone in hand. After an autopsy revealed no apparent cause of death, the coroner said a chemical analysis would have to be made which will take from six to eight weeks to complete.

Theodore Schaefer, 48, although employed as organist and choirmaster at the National Presbyterian Church in Washington, maintained his own church membership at Peace Lutheran Church (ALC), Galion, Ohio, his hometown. A prominent musician, he accompanied many notables when they appeared in the capital city.

His father, the late Charles A. Schaefer, had been a Lutheran minister from 1880 to 1905, and then entered another vocation because of his health.

APPOINTED TOP GENERAL—General Lyman L. Lemnitzer, 59, takes over the top Army position on June 30, when he becomes the Army Chief of Staff. A Lutheran who grew up in Honesdale, Pennsylvania, he attended St. John's Lutheran Church (ULCA) there. As the new head of the Army he also is proud of his strictly Army family—his son is a Captain at West Point and his daughter recently married a Lieutenant who is stationed at Ft. Sill, Oklahoma.

FORBIDDEN TO SEE FLOWER SHOW—While throngs paid their dollars to get into the National Capital Flower and Garden Show in Washington, an Episcopalian priest told his parishioners that he regards the Garden of Gethsemane exhibit as "blasphemous and sacrilegious" and forbade them to attend. The rector said it is different from a Christmas creche and that he felt a new low has been reached by creating animated figures of Christ and His disciples while He was in His agony in the garden.

The somewhat shocked congregation heard their minister say, "As a Christian priest, I raise my voice, perhaps a lone voice, in protest. In accordance with the obedience that my parishoners owe to me as their spiritual pastor and master, I forbid you to attend the flower show at the Armory."

TRADE COMMISSIONER ACTIVE CHURCHMAN—Federal Trade Commissioner Sigurd Anderson, a former governer of South Dakota, was installed this week as president of the inter-synodical Lutheran laymen's fellowship of the Washington Area. Before his election, he had served as co-chairman of the Fellowship's committee to sponsor the TV showing of "Martin Luther" which raised over $1300 to finance and publicize the telecast. Mr. Anderson is a member of St. John's Lutheran Church (ELC), Webster, South Dakota, and in Washington attends Luther Place Memorial Church (ULCA).

By Robert Van Deusen and Charles De Vries

Merger Groups to Meet

A joint meeting to discuss future co-operation has been agreed upon by representatives of the seven Lutheran bodies now negotiating merger into two separate Churches.

The meeting was proposed late last year by the Joint Union Committee for the three-way merger of the Evangelical, American, and United Evangelical Lutheran Churches.

Acceptance of the invitation was voted at a three-day session in Chicago of the Joint Commission on Lutheran Unity for the four-way merger of the United, Augustana, Finnish Evangelical (Suomi Synod), and American Evangelical Lutheran Churches.

Time and place of the meeting, expected to be held this year, will be decided by mutual agreement. The JUC's invitation expressed the hope that it would take place "in the near future."

Purpose of the conference, it said, will be to discuss "matters of mutual concern and responsibility" in the interest of "fraternal understanding and co-operation" between The ALC and the church body being planned and projected by the JCLU.

The JUC will be represented by its eight-member Committee on Inter-Lutheran Relations. The JCLU named seven members as its representatives.

Report on Lund-Quist

The illness of Dr. Carl E. Lund-Quist, executive secretary of the Lutheran World Federation, was diagnosed as "hypertension with secondary symptoms" following ten days of tests at the Geneva, Switzerland hospital to which he was admitted on March 2.

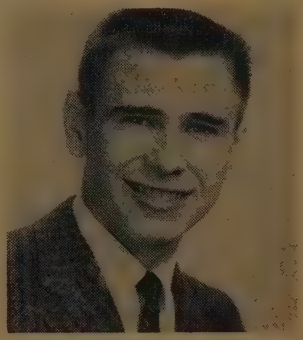
A report on Dr. Lund-Quist's condition was made on March 13 by Bishop Bo H. Giertz of Gothenburg, Sweden, as spokesman for the officers of the LWF. He is second vice president of the Federation.

After he had conferred with doctors and the patient at the hospital, Bishop Giertz announced that the state of health of the 50-year-old church leader was now "considerably improved."

He added, however, that medical treatment prescribed for Dr. Lund-Quist will necessitate a month's leave from his post and subsequent curtailment of the heavy burden of activities he has carried on for the LWF since he became its executive secretary in 1952 after a year as acting secretary.

Lutheran Latvian Refugee Named "Boy of the Year"

A Lutheran youth who arrived in this country as a refugee from Latvia nine years ago has been named 1959's "Boy of the Year" by the Boys' Clubs of America, youth organization dedicated to "the furtherance of juvenile decency."



The winner is John Drupa, 15, a member of the Binghamton, N. Y., Boys' Club, who was chosen by a national committee of judges from candidates nominated by BCA's 522 local clubs with more than a half million members throughout the United States. He was selected in the 13th annual search for the boy who best exemplifies "outstanding service to home, church, school, community, and Boys' Club."

Young Drupa came to New York during National Boys' Club Week, April 6 to 12, to receive the "Junior Citizenship Award" from former President Herbert Hoover, chairman of the Boys' Clubs of America.

The handsome teen-ager is a member of Redeemer Lutheran Church in Binghamton. When the weather is good, however, he and his family often travel 74 miles to attend one of the two Latvian Lutheran churches in Syracuse, the only ones in that immediate area of New York State.

He was only a toddler when mother escaped from Latvia with J and another brother and sister. older brother and his father remai behind to defend their homel against the reconquering Soviets. H were taken prisoner by the Russ and sent to Siberia.

. Mrs. Olga Drupa and her th small children moved from one E pean country to another until t were admitted to the United State 1950 under the auspices of the theran Refugee Service. Particularly tive in their behalf was the Rev. H Tritchler, pastor of Holy Nativity theran Church in Endicott, N. Y., obtained employment for Mrs. Dr as a housekeeper near Binghamton

Recently, John's father and bro were returned to Latvia from a Si ian prison camp, and are unable join their family in the United St

John couldn't speak English w he arrived here at the age of six, so could not be placed with his group in school. The young refu had difficulty making friends bec of the language barrier until, s after his arrival, he became a mem of the Binghamton Boys' Club. T he made friends easily and toda one of the club's most popular m bers.

Young Drupa caught up quickl school and for the past five years been an honor student, is treasure his homeroom and a member of school traffic staff.

The "boy of the year" has t active in all forms of community s ice in which his Boys' Club enga including making speeches for Ur Fund campaigns, and has won a v ty of awards.

SERVICE CENTER RECORD

An increase in attendance at L theran service centers throughout th world was recorded by the Luther Service Commission in 1958 despi military manpower cutbacks.

Total attendance figures compile for the 1958 calendar year by th Commission show that 281,059 ser ice personnel took part in the acti ties of thirty-two centers in the U and at six locations overseas whe armed forces are stationed. On twice before in LSC history did a months' period exceed the atten ance during the last half of 1958.

andinavian Bishops Comment on Pope's Call

utheran bishops of Denmark, Nor-, and Sweden have expressed their ws on Pope John XXIII's call for ecumenical council.

The Pope's announcement has sed considerable attention and has n widely commented upon in the ndinavian countries.

Bishop H. Fuglsang-Damgaard, nop of Copenhagen and Primate of Church of Denmark was quoted aying:

So often—and rightly—we have ex-ssed regret that the Roman Catholic urch does not take part in the menical co-operation that we can- but feel joy at the spreading of ecumenical idea. For this reason nsider the action of Pope John III a step forward. During his t papacy he has shown a demo-ic and popular understanding and fact further supports the hope that debates are contemplated and not a dictate from Rome. The initia- of the Pope opens up new per-tives and may become an impor- step on the road towards the y of the church."

he "Kristeligt Dagblad," Copen-n, described the action of the e as "an epoch-making step merit-attention and eager anticipation." expressed doubt, however, that ie will be able to yield an inch regard to the infallibility of the and to the Pope's being a suc-r to St. Peter and the "Deputy" hrist.

he Primate of the Norwegian Lu-an National Church, Bishop Johan-Smemo, Oslo, commented:

Certainly we must appreciate this although it still remains to be what it may lead to. We all know dogma of the infallibility of the . In advance it seems inconceiv- either that the Orthodox Church acknowledge this dogma or that Roman Church will abandon it. sequently, I am rather doubtful t a successful outcome. The Evan-al Church will never acknowledge other highest authority than Holy t."

ie Christian daily paper in Oslo, t Land," felt that the step taken by the Pope must be regarded, among other things, in relation to the importance of the ecumenical movement in our time. However, it considers the possibility of a reunion between Roman and Orthodox Catholicism to be very slight.

Bishop Bo Giertz of Gothenberg, Sweden, who is second vice president of the Lutheran World Federation described the decision by the Pope as a milestone in church history.

"It is particularly interesting," he pointed out, "that, to all appearances, Pope John XXIII is going to re-introduce the old democratic procedure according to which participants in the Council may vote about the problems dealt with without restrictions and decide on matters by ballot. If Rome should consent to ecumenical co-operation it would mean new possibilities, but it is still too early to predict what such an Ecumenical Council might amount to."

CALIFORNIANS PURCHASE CAMP—Members of the board of the Lutheran Bible Camp Association of Southern California were all smiles as they held up a temporary sign which they are erecting on the camp grounds which they have just purchased for year-round use. The 12-acre camp, near Wrightwood, Calif., is at an elevation of 6,100 feet and located on U.S. government land. Present facilities permit 125 campers. Swimming and boating are available at Jackson Lake, one-quarter mile from the camp. The camping association is made up of southern California congregations in the ALC, ELC, UELC, and Augustana Synod.

Nurses, Hospitals Join

The Lutheran Hospital Association and the Lutheran Nurses Guild have joined forces in officially establishing a future working relationship.

According to the Rev. Carl Plack, secretary-treasurer of LHA, which held its 11th annual meeting in St. Louis, Mo. recently, the liaison arrangement will be carried out in programming, recruiting, and a general exchange of information which is of mutual interest. Both groups will retain their separate identities and officers.

Worship Society Sets Second Conference

The second annual conference of the Lutheran Society for Worship, Music, and the Arts will be held June 10-12, on the campus of Wittenberg College, Springfield, Ohio.

Plans for the conference were announced by Daniel T. Moe, president of the Society, and director of choral music at Denver (Colo.) University. Dr. Joseph Sittler, of the Federated Theological Faculty of the University of Chicago will be keynote speaker at the meeting.

Urging members to invite fellow Lutherans to join with the group, Mr. Moe said that the Society hoped to have a membership of 1,500 by the June conference date. Membership is open to persons interested in Lutheran worship and its allied arts.

Since last June, when the first annual conference was held at Minneapolis, the Society has grown from 450 to 800 Lutherans.

Laymen Study Theology

A theological study conference for men of the congregation was recently conducted by St. Philip's Church, Fridley, Minn. The Rev. Mandus Egge, pastor of the congregation, was Bible study leader, and Dr. Sidney A. Rand of the Department of Christian Education led the group in a study of doctrines of the Church.

Twenty-seven men registered for the conference, which began on a Friday evening, continued for four hours on Saturday, and concluded with a two-hour session on Sunday afternoon. Lectures, group discussion, and group study gave variety to the program, and coffee breaks appropriately added a spirit of fellowship and stimulated conversations concerning the subjects studied.

Lay Workers' Conference

A Conference on Professional Lay Work in the Congregation will be held in Central Lutheran Church, Minneapolis, on April 20 and 21. Sponsored by the Department of Christian Education, the conference is being held in response to numerous requests from pastors and lay workers for an opportunity to discuss the growing field of church occupations for laymen.

The Rev. Oscar A. Anderson of Trinity Lutheran Church in Moorhead, Minn., will be the keynote speaker on Monday afternoon. Bible study will be led by Dr. Sidney A. Rand, and Dr. C. Richard Evenson will be the moderator of the conference.

Three major areas of interest will occupy conference members in discussion groups. The Rev. A. L. Swenson of Austin, Minn., will lead a group discussion of types of positions open to lay workers. Miss Elaine Tracy of St. Olaf College and Ray Johnson of the Luther League office will be resource persons. Another group under the leadership of Dr. Helen Strand of Luther College will deal with training for lay work. Miss Carla Holtermann of Lutheran Bible Institute, Dr. Wallace Asper of Concordia College, and the Rev. Lavern Hanson of Mason City, Iowa, will be resource persons.

The third group will deal with the subject of recognition and status of lay workers in the church. This group will be led by A. R. Mickelson, director of parish education in the Northern Minnesota District, with Dr. O. H. Hove, secretary of the ELC, and Miss Lauretta Mundt, director of education at Bethlehem Lutheran Church in Aberdeen, S. Dak. as resource people.

The conference is open to pastors, lay workers, and others. There is no registration charge.

Church Burns

Bygland Church, Fisher, Minnesota, burned to the ground on March 16. The new education unit dedicated last spring was saved intact, with only slight water and smoke damage.

Fire-fighting equipment came to the blaze from Crookston and East Grand Forks. Neighbors came in cars to help save as much of the church property as possible.

New hymn books, altar paraments, three pianos, and other movable items were saved from damage. Loss from the fire was estimated at about $80,000.

The Rev. Clayton Engen is pastor of Bygland Church. Services will temporarily be held in Fisher Church, a part of the same parish.

Church Youth Hold Mock Legislature Session

Presiding officers of the North kota legislature attended Hi-Leagu Trinity Lutheran Church, Bisma N. Dak., recently to guide its mem in a unique program experience. Gov. C. P. Dahl, Speaker of the H Hjalmer Nygaard, and Representa R. W. Wheeler of Burleigh County plained legislative procedures helped the leaguers conduct m legislative sessions.

Leaguers were divided into a h of representatives (freshmen and s omores) and a senate (juniors seniors). Each house was divided six committees: finance, attenda transportation, education, progr and special functions. The sess were begun with prayer, as in regular legislature, and presided by the state officers. Forms and cedures of the legislature were u

Some of the bills considered aimed at adjusting salaries of cle prohibiting scheduling of school f tions on Sundays, permitting tax ductions for bus and cab lines pr ing transportation for church mem providing $100 scholarships to stud at church schools, limiting publica of low standard printed material,

WHEN THE KING CAME TO CHURCH—King Olav of Norway attended s March 1 at Christ Lutheran Church, the new ELC English-speaking congregation in He is shown leaving the service with Dr. J. A. Aasgaard, president-emeritus of the who spoke. Behind them is Dr. Oscar Hanson, pastor of the new congregation. than 600, including U. S. Ambassador Frances E. Willis, were in the audience.

lizing better the talents of persons red from business.

At the end of the evening Mr. heeler gave a talk on "Christian ople's Role in Good Government." The program was planned by the ior class, with their advisors, Mr. d Mrs. Lawrence Schneider.

urch-of-the-Month—

rist Church, Woodcliff, N. J.

The first Christian congregation to organized in a borough established 1894 is the church of the month for ril. It is Christ Lutheran Church Woodcliff Lake, New Jersey, J. I. sahl, pastor.

First worship services, held January 1959, in a schoolhouse, were at- ded by 130 persons. The Sunday ool has an enrollment of 60. ound-breaking ceremonies for the t unit were held on October 12.

The congregation gained much local l national publicity when the pastor nted out that the name of the street

IMPORTANT NOTICE

Several organizations—Circles, Sunday school groups, L.D.R's, Brotherhoods, and Luther Leagues—have asked to join the CHURCH-OF-THE-MONTH-CLUB. We cannot continue to honor these requests because it was agreed with the Stewardship Department when the plan was established that it would be limited to "individuals." Groups are free, however, to send special contributions to us for particular churches if they wish.

We recommended that interested groups in each congregation order and distribute literature on the Church for each month, and encourage individuals to enroll.

For literature or further information write CHURCH-OF-THE-MONTH CLUB, 422 So. Fifth St., Minneapolis 15, Minn.

Philip S. Dybvig

which the new building will be ated was not especially appropriate. a result action is being taken by the villages concerned to change the ne of Dam Road to Church Road. The congregation claims to have the est Lutheran parsonage in America. stone house built before the Ameri- Revolution, and rather famous in East, stands on the five-acre tract land purchased for the church. It been remodeled and is being used the parsonage.

Churches

Tacoma, Wash.—More than 200 persons were in attendance at the first worship service held in the new home mission congregation, Christ Church, Tacoma, Wash. The Rev. M. E. Nesse is the pastor of this new congregation.

St. Albans, N. Y.—Trinity Church, the Rev. A. G. Nelson, pastor, recently refinanced its church extension fund loan of $40,000. This accomplishment was made in less than three years. Trinity is an integrated congregation, with about half of its members Negroes.

Alexandria, Minn. — First English Church, the Rev. Oliver Ruud, pastor, moved into its new parish education building this month. Dedication is planned for later this year.

Toronto, S. Dak.—Leganger Church held a service of Thanksgiving last month at which they burned the mortgage on their new church building. This was also the fourth anniversary of the beginning of the building fund drive which made the new church possible. Leganger congregation, of which the Rev. Joseph L. F. Huseth is pastor, celebrated its 80th anniversary last year.

East Elk Rapids, Mich.—Members of Calvary Church have recently decided to build an addition to their church in order to better minister to summer tourists in their area. The Rev. Gerald L. Hedlund is serving as pastor.

Galesburg, N. Dak.—Elm River Church, the Rev. M. W. Tolo, pastor, will dedicate a new parish house April 26. Dr. L. E. Tallakson, president of the North Dakota district, will officiate. New construction includes a large fellowship hall, 11 classrooms, and kitchen facilities.

Cameron, Wis.—Faith Church, the Rev. M. Laurel Gray, pastor, will celebrate its 50th anniversary April 26 by breaking ground for a new parish hall.

Minneapolis, Minn.—Central Church will celebrate its 40th anniversary with a special program on April 12. The only two of the 12 founders of the congregation still living will have a part in the festivities. A bronze plaque listing the names of the founders and the late Dr. J. A. O. Stub, Central's first pastor, will be dedicated at the afternoon program. Dr. E. S. Hjortland, former pastor of Central, will speak.

People

The Rev. A. T. Daniels of St. James, Minn. has accepted a call to Trinity and Drywood Churches, Alberta, Minnesota, effective April 21.

The Rev. Orlando A. Lee has resigned as assistant pastor of Trinity Church, Moorhead, Minn., effective June 1. He plans to spend the summer in clinical training in preparation for specialized chaplaincy work.

Mrs. Rachel Hjelle, a member of Utica Church, Mt. Sterling, Wis., recently celebrated her 100th birthday. Mrs. Hjelle is living at the Vernon County Home for the Aged in Viroqua, Wis.

The Rev. David R. Vaaler has resigned as pastor of Faith Church, Ft. Worth, Texas, in order to accept a call to become pastor of St. John's Church, Waukon, Ia., effective April 1.

The Rev. Oscar Thompson has resigned as assistant pastor of Trinity Church, Rhinelander, Wis., in order to accept a call to become chaplain of the Skaalen Sunset Home, Stoughton, Wis., effective June 1.

The Rev. Grant V. Sorenson has resigned as pastor of Our Savior's Church, Montevideo, Minn., and has accepted a call to become pastor of St. Stephen's Church, Granada Hills, Calif., effective in June.

WMF Conventions

Crosby Ct., May 7, Concordia Church, Crosby, N. Dak.

Minneapolis Ct., April 27, Central Church, Minneapolis, Minn.

Glenwood Ct., April 17, Big Grove Church, Brooten, Minn.

Eagle Grove Ct., April 15, First Lutheran Church, Humboldt, Iowa

Sioux Falls Ct., April 10, Our Saviors Church, Sioux Falls, S. Dak.

Brainerd Ct., April 28, Trinity Church, Brainerd, Minn.

Changes of Address for ELC Pastors

L. O. Anderson, 1206 Whitehall Rd., Muskegon, Mich., 3-2-59

Harry S. Babington, Box 170, Moscow, Idaho, 3-3-59

Robert L. Daehlen, 313 Elm St., Spooner, Wis., 3-1-59

A. Gerald Dyste, 2618 S. 8th St., Minneapolis, Minn., 12-31-58

Albert W. Erickson, 2042 Monterey Dr., Renton, Wash., 2-16-59

Olin C. Fjelstad, 555 Havana Road, Owatonna, Minn., 2-19-59

Roy C. Hafso, Mission Hosp., Tank D.I.K., Division, West Pakistan, 3-1-59

Theo Homdrom, P. O. Ntunjambili via Kranskop, Natal, S. Africa, 2-26-59

Wallace A. Hunstad, 1012 Biemeret, Green Bay, Wis., 2-26-59

Lars M. Ingulsrud, 139 Tamagawa Cho, Setagaya-Ku, Tokyo, Japan, 3-1-59

John P. Kildahl, 51-91st St., Brooklyn 9, New York, 3-4-59

Gerhard Lingen, Frederick, South Dakota, 3-1-59

Milo Mathison, 130-10th St., St. Maries, Idaho, 2-18-59

Merlin Seal, 1839 Cherry St., Wheaton, Ill., 3-1-59

John R. Refsell, 6626 N. Oliphant Ave., Chicago, Ill., 3-15-59

Harry Stoutland, Rte. 1, Amery, Wis., 3-1-59

A. S. Tanner, 2239 Paloma St., Pasadena, Calif., 3-1-59

Jesse W. Thompson, 3605 Hillcroft Way, Yakima, Wash.,

I. H. Vallem, 602 E. Broadway, Decorah, Iowa, 3-2-59

Roger Veum, 25558 Highland Ave., San Bernardino, Calif., 3-1-59

R. M. Vordale, 214-7th St., Cloquet, Minn., 3-4-59

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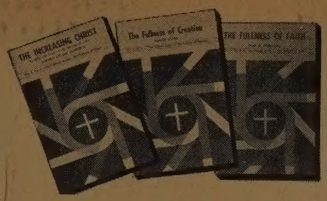

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A Basic Issue Briefly Reviewed

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What More Needs to Be Said?
- A Confusing Philosophical Intrusion
- What About Asserted Errors of the Bible?

In Conclusion
- No Acceptable Alternative
- God's Word Authenticates Itself
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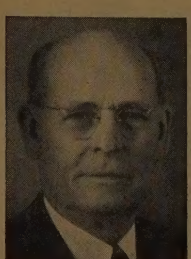

"Dr. John R. Lavik has a long and distinguished life of service to his church as pastor, teacher, administrator and churchman. Although retired from his position as professor and president of Luther Theological Seminary in Saskatoon, Saskatchewan, Canada, his years continue to be filled with a varied service to his church. In 1957-58 he offered courses in Dogmatics at Luther Theological Seminary, St. Paul, Minnesota. This monograph on the Word of God is another evidence of his love and service."

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